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The Divinity School News

THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO

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CHURCH HISTORY IN THE FEDERATED THEOLOGICAL SCHOOLS

[This is the text of an address delivered by Sidney E. Mead, Associate Professor of History of American Christianity and chairman of the church history field in the Federated Theological Faculty. The address was given to incoming students during orientation week preceding the Fall Quarter, 1952. It is presented here for its significance and is a reminder of the distinguished record of the field of church history in the University.—EDITOR.]

I HAVE been around—and I really mean "around"—the University of Chicago, the Divinity School thereof, and the Federated Theological Schools since the autumn of 1936. In retrospect this period seems to me one long effort to understand the place. Hence I conclude that the attempt to "orient" you in six days, however crowded, necessarily involves a program that will tax the digestive capacities of the most rugged and, indeed, might be compared with the divine accomplishment of the creation of the universe and everything therein during a similar period.

I shall try to tell you something about the conception of church history that pervades if it does not dominate the thinking of the church historians here and something about the consequences for the program.

But, in doing so, I also want to make a few general observations along the way that may aid the orienting process. I excuse this more than apparent rambling by pleading that I am "old" and "experienced" on the authority of that eminent seventeenth-century divine and "painful" preacher, Thomas Fuller, who said: "History maketh a man old, without either wrinkles or gray hairs; priviledging him with the experience of age; without either the infirmities or inconveniences thereof." This statement should be balanced by citation of the opinion of the equally eminent and even more learned and "painful" New England divine, Cotton Mather, who said he could not decide whether to be more amazed at the lies historians told or at the ingenuity they exhibited in the telling of them.

You have heard a lot about the University of Chicago. Perhaps you have not heard that it might be described as "self-made and proud of its creator." The pride is evidenced in the unabashed way in which almost everyone associated with it, from the exalted Chancellor to the youngest student, proclaims from the housetops that it is the greatest university in the world. Chancellor Hutchins once suggested that the University might take as its motto the line from Walt Whitman: "Solitary, singing in the West, I strike up for a New World." There have been times when I thought that it might better take two other lines from Whitman:

> I celebrate myself, and sing myself, [and]
> I loose my barbaric yaup over the roof-tops of the world.

Be that as it may, reiteration produces surfeit and sometimes reaction, so that hearers may be inclined to question all the claims made.

But one claim can legitimately be made—that leaders here have tried to understand the meaning of the intellectual life in the America of today and to shape a University program accordingly. Because this runs counter to strong currents in American culture, it meets with widespread suspicion and tacit or even open opposition, which is accentuated in theological schools. Because of the general complexion of American Protestantism, many if not most ministerial students have an inherent but probably unrecognized anti-intellectual bias, which is concealed under a more or less sophisticated piety. As Perry Miller once said, Protestants have always had a hard time to keep the doctrine of justification by faith alone from being a justification of ignorance and illiteracy. The secretary of the early Virginia Company is reputed to have said of the colonists: "Damn their souls, let them raise tobacco." And perhaps there is a direct line of continuity from this seventeenth-century attitude to a sentiment prevalent in Protestant churches today regarding ministers: "Damn their minds, let them save souls," or, worse yet, "Let them run the church."

Intellectual leadership is not stressed as a ministerial "function" in America. This is an understatement. One Congregational church in Minnesota turned down an otherwise satisfactory candidate for its pulpit because he was working on a history of Congregationalism in the state, and, as one member of the board put it, they did not want a "damned intellectual" for a minister. Surely some of the old New England divines, the fathers of modern Congregationalism, must be turning in their graves.

This situation, as I hope you will eventually learn in my classes, is one of the first fruits of "pietism" in American Protestantism. For the present,

recognition of the possibility of such unconscious bias, although painful, may help you to understand some of your most persistent academic itches during the coming year or years.

Some of you will be enthused and inspired by the intellectual emphasis here present and, gaining a new freedom and release, will mount up as with the wings of eagles. But, enthused and inspired or not, all of you will be under no little pressure to gain at least the appearance of intellectuality. Hence it is necessary to admonish you to shun the pseudo-intellectuality that seems to be epidemic in these pseudo-Gothic halls of learning. I suggest that you avoid immersion in the jargon of the fields. Don't become a word- or symbol-slinger. The old adage is still pretty good advice: Know yourself, accept yourself, be yourself. Honesty *is* the best policy. We are inclined here to call it "integrity."

Now there is a supposition, popular in seminaries such as ours, that courses even in the traditional disciplines of Bible, theology, and church history should be taught differently for embryo ministers and embryo teachers. In history this is a young tradition, dating only to the time when history began to want to be "scientific" in the worst way. Personally I hold that in general the teaching of church history, at least on the survey or introductory level, can and ought to be the same for both. But this means that a popular current conception of training for teachers must also be greatly modified. Here is suggested a knotty problem into which I cannot presently go. But during the coming quarter keep your eyes open for some of the implications of the conception suggested.

In relation to the other six fields, I would claim only as Carl Becker said that "history is an indispensable even though not the highest form of intellectual endeavor." A professor, as any child, if he is to avoid neurosis, needs the feeling of security that comes from a sense of being at least needed even if not wanted. For this the claim of indispensability will do and is much easier to defend than the claim that one's discipline is "the highest form of intellectual endeavor"—at least to defend while retaining the appearance of humility. Even in these Federated Schools which for about ten years have been inundated by a creeping theological paralysis or a galloping but salutary theological emphasis (depending upon one's point of view), no one has openly argued that church history is expendable. The rather common and not entirely unjustified opinion that some of the methods recently used in teaching it here could be dispensed with should not be mistaken for the opinion that church history itself is expendable.

Personally I hold as obvious and hence readily grant that theology is and by right ought to be the queen of the "sciences" in seminaries and that the fundamental problems for the historians, if not as obviously for their history, are theological problems. And I think that my colleagues in church history accept this view, at least as the early New England Congregationalists accepted the Westminster Confession, with the words: "doe . . . freely and fully consent thereunto, for the substance thereof."

Some of you will immediately recognize that this suggests a conception of "history" in general and particularly of church history that is different from the one probably most commonly held by practicing historians today. You should brace yourselves, therefore, for an approach to church history different from the approach to which most of you grew accustomed in previous schools.

Just what the difference is cannot be briefly presented or made completely lucid in a few minutes. Perhaps, historians being what they are, one has to live with them awhile in order to find out just what they are driving at anyway. And since no doubt most of you have the intention and the hope to live with us for a while, all that is needed here is a suggestion or warning.

We hold, negatively, that "history . . . is something more than a chronological arrangement of facts, however true," and, positively, that "only when the facts disclose the pattern of the past do the raw facts make history."

This view has many ramifications and immediately suggests a host of nice problems; for example, what is a "fact" or a "raw fact" in history. With these problems we cannot deal here. But broadly it means a rejection of what is now commonly labeled "scientific" or "positivistic" history in favor of what I think to be equally or more "scientific" history conceived as art and interpretation. Positivistic history proceeds upon the twin assumptions that the events of history can be observed by one standing outside the stream of human history, just as the events of the natural world can be, and that the facts "detached from any hypothesis or interpretation" speak for themselves. This I hold is impossible. What speaking such "facts" do they do as do Charley McCarthy and Mortimer Snerd. Never was greater bunk perpetrated in the academic world than that suggested by the many variant forms of the one formula: "History is just the collecting and recording of 'facts.' "

But you are probably more interested in the immediate practical implications of our view. In practice it means that church history can no longer be what the positivists made it—a city of refuge in the academic world for

those who want a Ph.D. degree "with all the emoluments and privileges pertaining thereto" (as the Chancellor's inimitable conferring formula has it), but who do not want to be disturbed in the isolated security of their private or denominational premises and biases.

For those of you who will here confront church history for the first time—in the survey courses probably—it means that you will be asked to integrate church history on an interpretative level with your general theological position in so far as in you lieth the ability so to do. Bluntly, not to say brutally, this means that in examinations in church history some questions may appear to the uninitiated to be definitely "theological." There may be dictators within the fields, but there are no iron curtains between the fields.

Thus far I have given an intimation of the conception of church history that largely governs the *ideal* of its practice here. I hope you are all sophisticated enough to know that in actual practice—in the preparation and presentation of courses and examinations and the assessment of work done by students—the very definite finite limitations of professors who are at least in this respect human get very much involved. It may come as a shock, but from the beginning you might as well face the fact and its consequences that professors even in theological schools are somewhat less than perfect. At least I am sure that my colleagues are, and sometimes I am led to wonder even about myself. This taint of imperfection means that the actual practice in the program of studies may not always obviously incarnate the ideal conception. And, one might add, you may find upon consideration of the conception itself enough to lead you to doubt the possibility of an immaculate conception.

At this point another warning is called for. Some blithe spirits, not entirely uninfluenced by some of what goes on in the classrooms, readily interpret this general idea of history to mean that precise "facts" are unimportant in the discipline. Such students commonly face a great but rude awakening when confronted with one of our famous, not to say notorious, so-called "objective" quizzes in church history. You should know that the ideal demands that every "fact" be seen in the context of an interpretation and that every interpretation be bolstered by reference to precise fact-events that illustrate or document it. This suggests the formula for all the examination questions. It also suggests that plodding, laborious work is required. Even Emerson, who quipped, "Books are for the scholar's idle times," had to admit three paragraphs later that "of course there is a

portion of reading quite indispensable to a wise man. History and exact science he must learn by laborious reading." And so must you if you expect to make the grade here. (No pun intended.)

But what is "church history"? To begin with a quotation from our presently absent but always eminent Professor Wilhelm Pauck: "It is customary to describe and interpret the history of Christianity as church history" and "all aspects of Christian History are subsumed under the name and title of the 'church.' " This suggests the inclusive scope of the discipline.

Now to say that "history" is conceived as art and interpretation, as Professor Nichols has put it, implies that it deals primarily with meanings. And, broadly speaking, one can say that church history deals with the meaning of Jesus Christ. That is, to cast this into a summary definition, the study of the history of Christianity is the study of the meaning of Jesus Christ in history.

The historian thinks of "meaning" in terms of events and their consequences. Therefore, the fundamental question for church history may be said to be: What have been, and what are, the significant consequences for human life of the life and death of Jesus Christ? This question no really self-conscious person in Western civilization can escape.

It is not implied that delineation of the consequences is simple or easy. This gives point to Professor Nichols' introductory statement regarding our Spring Quarter survey of "The Church in the Modern World."

> The present and practical problem for Christians is thus also the fundamental historical problem of this course. What and where is "the church" in the modern West, as the fellowship of those related to God in Christ in every aspect of their lives?

The answer to this question may appear to be rather obvious to those who are almost completely immersed in one or another denominational tradition in America, and they will come up with a reply that implicitly suggests, if it does not explicitly say, that the true "church" resides in their denomination. But this parochial view just won't do. In fact, the problem might be stated as: Where amidst all the "churches" is "the church"? Of course the wrestle with this problem is by no means confined to the field of church history but is the basic problem of all. And here is suggested the basis of the unity of the seven fields.

You will hear a great deal more around here than you have already heard about integrity, or self-awareness, or self-consciousness. And some of you will be puzzled about what the intention is that largely governs what is expected of you until and unless you realize that the conception of education

here dominant inverts what is perhaps the most common view in American schools. That most common view is that education consists in the acquirement from the school of a certain load of information, techniques, vocabularies, and generalizations. Some even come to a seminary to acquire a "faith." That is, education is conceived as an imposition on the student, which imposition he passively accepts. His education is thus looked upon as a burden or veneer placed upon him. With this view the student assumes the attitude: Here I am; *give* me an education.

But here this conception is inverted, so to speak. That is, the student is looked upon as an individual, a person, who comes here with all the attributes of more or less mature personality—including a faith he actually lives by, a sense of direction, and a more or less coherent and integrated set of ideas about himself and the cosmos in which he lives and moves and has his being. And "for better for worse, for richer for poorer, in sickness and in health" he must begin where he is. There is no other place to begin. And he should realize from the start, and take comfort in the realization, that the members of the faculty are quite sophisticated regarding where most entering students must begin. You don't have to get off on the wrong foot by pretending to *be* more and to *know* more than you actually are and do.

Taking this view, it follows that these Federated Theological Schools and the whole University exist, not to *give* you an education in a package which you can carry along with you or not as you wish, but to provide a community which will stimulate you to develop whatever capacities within you lie. Education is conceived then, not as acquirement through imposition, but as organic growth, as (if you older students will pardon the expression) existential.

Some of you upon hearing this will immediately jump to the conclusion that this conception is inconsistent with the largely prescribed program of studies we present and ought to be exemplified in a completely elective system. But the rejection of the elective system in favor of prescription is based upon the simple assumption that the members of the faculty should know more and probably do know more about what constitutes the best conditions for such intellectual growth. They know, for example, that most students when confronted with a bountiful academic cafeteria from which they may freely choose have very little in their past experience that enables them to choose wisely.

Further, the elective system has been tried in American education and found wanting. A leading educator used to illustrate its catastrophic effect

with the parable of the farmer with the sick mule. The veterinary told him to give the mule a pill. The farmer wanted to know just how one did that. The vet said it was simple—put the pill in a tube, put the end of the tube down the mule's throat, and then blow on the other end. The farmer tried it—but the mule blew first. The mule recovered, but the farmer died.

The seven fields which here define our conception of "general education in religion" are conceived as seven equally valid ways in which individuals may apprehend and articulate the faith that is in them. But most students are like the youngster who, when asked if he could play the violin, replied, "I don't know, I never tried"—that is, they really do not know in advance which of the seven approaches here provided they most naturally take to. Hence, to borrow some more words from the Preface to the Cambridge Platform, all students "are invited by counsel, and required by wholesome laws to attend" upon the examinations in each.

Further, and very practically, the times demand such general education in religion for both minister and teacher. Increasingly the job demands are for men and women who can move rather freely in Bible, church history, theology, ethics, etc.

Now, how does church history fit into this general conception of theological education?

In the first place I might point out that only in church history is the attempt made to look at all aspects of the Christian life through the ages in the cultural settings in which it has existed. But I choose to stress a more modest claim—namely, that in the study of church history is provided the ideal opportunity to begin to learn what I really am, and why I am so.

Culturally and intellectually we live in furnished apartments with very few pieces that we can call our own. Our minds are largely furnished for us, not by us. And we all see life through the dirt and soot that has accumulated on our own windowpanes. It is important, therefore, to understand the kind of furnished apartment in which we live. Such understanding is the basis for true education.

Each individual is the repository of all his past. History is the study of the past that has formed him. Hence the study of history is the study of one's self—and in this sense the purpose of the study is self-knowledge. We study history first that we may know ourselves—that we may know, for example, what it means to have been nurtured in Midwest America as a Methodist, a Baptist, a Presbyterian, etc.

Second, the study of history so conducted impresses upon us that there are

certain elements of our being which we cannot escape. It is in this sense that "we cannot escape history." We used to say, "You can take the boy out of the country, but you can't take the country out of the boy." Similarly, for example, you can take Dean Hawley out of the Methodist church, but you cannot entirely take the Methodism out of Dean Hawley. It is the beginning of wisdom to recognize this inescapable element of our being and accept it. Second, then, we study history that we may accept ourselves in this sense. Failure to do so means that one is not mistaken at a few points only but is basically false in everything.

Third, it is only when we know ourselves, and accept ourselves in this sense, that we can be ourselves. And the best advice any professor can give to any student around here is "be yourself." This is not easy. There are many and great pressures upon you to be an imitation of someone else. Be warned, for example, that a professor is a professor precisely because in at least one respect he is a high-powered person who, while he may not be adept at winning friends, is likely to be adept in influencing people. And these high-powered men are turned loose in the highly competitive academic market to prey upon the tender susceptibilities of relatively immature students. And sometimes imitation of jargon and even mannerisms proceeds faster than digestion of content. The professors are not likely to help you much in resisting such imitation for the simple reason that imitation is the sincerest form of flattery, and even the insincere forms are hard for a professor to resist. But in your relationships with them you must resist even the sincerest form in order to be yourself.

Sidney E. Mead

Federated Theological Faculty
University of Chicago

NOTES FROM THE DEAN'S OFFICE

CONVOCATION

At the Autumn Convocation, December 19, 1952, the following degrees were conferred :

Doctor of Philosophy:
JOHN BOSWELL COBB, JR.
SAMUEL LUCIUS GANDY
SEWARD HILTNER
OWEN MILTON WEATHERLY

Master of Arts:
JOHN W. HARMS

Bachelor of Divinity (in co-operation with the Disciples Divinity House):
WAYNE ALLEN SELSOR

Bachelor of Divinity (in co-operation with the Meadville Theological School):
ROBERT EDWARD KIEFER
DAVID PAINE OSBORN

SUGGESTIONS FOR READING

ELIOT, T. S. *Complete Poems and Plays.* New York: Harcourt, Brace & Co., 1952.

DODD, C. H. *Christianity and the Reconciliation of the Nations.* London: SCM Press, Ltd., 1952.

FILSON, FLOYD V. *Opening the New Testament.* Philadelphia: Westminster Press, 1952.

GRANT, ROBERT M. *Miracle and Natural Law.* Amsterdam: North-Holland Publishing Co., 1952.

HAZELTON, ROGER. *On Proving God.* New York: Harper & Bros., 1952.

JURJI, EDWARD J. *The Christian Interpretation of Religion.* New York: Macmillan Co., 1952.

Reformation Writings of Martin Luther, Vol. I. Trans. BERTRAM LEE WOOLF. London: Lutterworth Press, 1952.

NEILL, STEPHEN. *Towards Church Union.* London: SCM Press, Ltd., 1952.

SWEET, WILLIAM WARREN. *Religion in the Development of American Culture.* New York: Charles Scribner's Sons, 1952.

TILLICH, PAUL. *The Courage To Be.* New Haven: Yale University Press, 1952.

WILSON, EDMUND. *The Shores of Light.* New York: Farrar, Straus & Young, 1952. (A literary chronicle of the twenties and thirties.)

ALUMNI NEWS

Guy C. Crippen, B.D. '11, has resigned after nine years as minister of the First Baptist Church, Madera, California. During his ministry a new church building was constructed. Mr. and Mrs. Crippen have purchased a home in Madera, and he has accepted a position in the high school as instructor in English.

A letter of appreciation of the *Divinity School News* from Mark Fakkema, ex-'21, indicates his present affiliation with the National Association of Christian Schools. Mr. Fakkema is educational director of the Association, with headquarters in Chicago.

Claude C. Douglas, Ph.D. '25, is the

author of a volume of poetry entitled *Ramdom Thoughts in Verse.* The Preface to the volume concludes: "Any one is free to quote or reprint provided nothing here is misquoted." Dr. Douglas is recently emeritus from the University of Southern California.

Edgar J. Goodspeed, Ph.D. '98, has crowned his generosities to the University of Chicago by filling the windows of Joseph Bond Chapel with rich colored glass by Connick Associates of Boston. The great east window of the Chapel, dominated by a figure of Christ, is a memorial to Mrs. Goodspeed. Most recently Connick glass was installed in all twelve side windows of the Chapel. This was made possible by royalties from Dr. Goodspeed's *Life of Jesus,* a volume suggested by Mrs. Goodspeed herself.

Dr. Goodspeed also presented to the library of the University of Chicago an eleventh-century manuscript of the Gospels in Greek. The manuscript is presented in honor of Elfreda Bond Goodspeed (1880–1949).

Hazel E. Foster, Ph.D. '33, will retire from her teaching position in the School of Religion, Morehouse College, Atlanta, Georgia, in June. She writes that she will probably go to the Orient to some theological college for volunteer teaching. She is now a member of the Rush Memorial Church, which is not segregated, and has occupied the pulpit on two occasions.

S. Vernon McCasland, Ph.D. '26, chairman of the Department of Religion of the University of Virginia, was elected president of the Society of Biblical Literature and Exegesis for 1953. He served as vice-president in 1952. The SBLE will hold its annual meeting this year in Evanston, Illinois, at Garrett Biblical Institute. Dr. McCasland is the author of a number of works, his latest, *By the Finger of God,* published in 1951. He is the first scholar from a university in the southern states to be elected president of the SBLE.

J. Merle Rife, Ph.D. '31, is currently on leave of absence from Muskingum College on a Fulbright fellowship and is spending the year as visiting professor at the University of Athens in Greece. Here is an American professor from the alma mater of President William R. Harper teaching advanced Greek to Greek graduate students in the National University of Greece at the expense of the United States government.

Allen P. Wikgren, Ph.D. '32, Federated Theological Faculty, has been appointed to the Translation Committee of the Revised Standard Version of the Bible to replace Edgar J. Goodspeed, just resigned from the committee. The next project of the committee will be the translation of the Old Testament Apocrypha.

Makers of Christianity from Alfred the Great to Schleiermacher, by John T. McNeill, Ph.D. '20, is due to appear in the near future in Spanish translation, with publication in Buenos Aires, Argentina. This year Professor McNeill completes ten years on the faculty of Union Theological Seminary, New York.

The Charles T. Holmans (B.D. '15), after successfully concluding a building program for the Union Church, Guatemala City, Central America, are now

assisting the Underwood Memorial Baptist Church, Wauwatosa, Wisconsin, in a similar program. Construction of the new church building in Wauwatosa begins immediately. Dr. Holman's retirement from the Federated Theological Faculty has not diminished his energetic activity.

William V. Roosa, Ph.D. '33, has been serving for some time on the staff of the American Friends Service Committee at their southeastern regional office in Greensboro, North Carolina. He is responsible for institutes and conferences in the general field of peace education.

Ernest S. Larson, Ph.D. '45, is an associate professor of history, Wheaton College. Dr. Larson has served on the faculty of Wheaton since 1946.

E. C. Colwell, Ph.D. '30, Dean of the Faculties of Emory University, delivered the annual Rall Lectures at Garrett Biblical Institute late in January of this year. This series of lectures inaugurated the celebration of Garrett's centennial year.

Errol F. Rhodes, Ph.D. '48, has in immediate prospect ordination to the clergy of the Protestant Episcopal Church in America and appointment as a missionary to Japan.

Martin Rist, Ph.D. '34, professor of New Testament in Iliff School of Theology, Denver, is also librarian of that institution. Concerning the library, he says: "We have plans and a substantial amount of money for a new library building. This is to be an attractive structure and as completely functional as I can make it."

Eugene S. Tanner, Ph.D. '34, writes from the University of Tulsa: "My best student in Greek New Testament is the retired vice-president of the Gulf Oil Company, sixty-seven years of age. He has allowed me to put books into our library at his expense. These books we could not afford to buy on our regular budget. Now we have all the volumes of Strack-Billerbek. Also of the Oxyrhynchus, Tebtunis, Fayum Papyri, and at least $300 worth of similar publications beside."

Louis L. Miller, M.A. '18, Normal, Illinois, field worker for the Temperance League of Illinois, has recently had a novel, *The New Minister,* published by Pageant Press, New York. Mr. Miller's field work features lectures, motion pictures, and dramas.

Clarence W. Kemper, B.D. '12, and Mrs. Kemper (Edna M.) sent holiday greetings. Three years ago they concluded forty years in the parish ministry. Since that time, they write, they have enjoyed three "graduate years" in interim pastorates in Sacramento, California; Morgantown, West Virginia; and now at Fort Collins, Colorado. Preaching missions and student ministries have provided stimulating contacts also.

Holiday greetings come from William D. Bray, Ph.D. '51, from Gakuin University in Japan. The Brays have named their living quarters "Rehoboth" (literally, "plenty room").

A. D. Tushingham, Ph.D. '48, is director of the American School of Oriental Research in Jerusalem for the academic year 1952–53. His first archeological newsletter includes news of a new lot of Dead Sea manuscripts. Dr. and Mrs.

Tushingham report the birth of a son, Ian Douglas, December 9, 1952.

Sherman E. Johnson, Ph.D. '36, dean of the Church Divinity School of the Pacific, Berkeley, California, is the only American scholar to make a contribution to the memorial volume in honor of the late Ernest Lohmeyer. The volume in his honor was published last year at Stuttgart. Dean Johnson's essay in the volume is entitled "Jesus and First Century Galilee" and is an environmental study of the social, political, and religious influences of Galilee on the personality and teachings of Jesus of Nazareth.

Kenneth W. Clark, Ph.D. '31, chairman of the New Testament Department, Duke University, is the author of *A Checklist of MSS in St. Catherine's Monastery on Mount Sinai,* published by the Library of Congress. This is a significant work for all New Testament manuscript students.

F. E. Blume, ex-'38, has been appointed professor of New Testament in the Lutheran Theological Seminary, Thiensville, Wisconsin. This seminary serves the Wisconsin Synod of the Lutheran Church in America.

Harold R. Willoughby, Ph.D. '24, Federated Theological Faculty, is working on a book on the Johannine Epistles.

ATTENTION ALUMNI!

Help us to make our alumni records more complete. The Alumni Association urges every alumnus to send information about himself or other alumni. Please fill in this blank and return it to the Office of Extension, Divinity School, University of Chicago.

Name.....Address.....

U. of C. degrees.....Year.....

Other degrees.....Institutions.....Year.....

Mailing address.....

New pastorate or other position.....

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Book published.....

Election to position of honor or responsibility.....

Interesting project recently accomplished.....

Any other information of interest.....

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